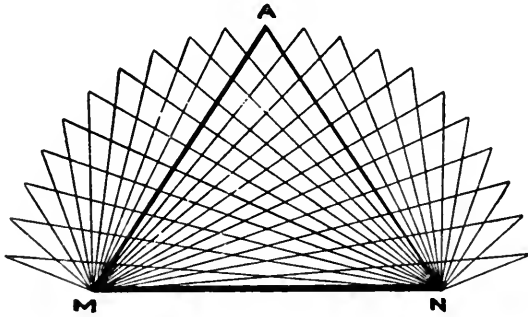


THE GREAT WORK IN AMERICA



The Philosophy of Individual Life

MAY 1927

Volume III

Number 1

Addressed To The
Progressive Intelligence
Of The Age

THE GREAT WORK IN AMERICA

A monthly magazine, published by J. E. Richardson, the first day of every month. This journal co-ordinates the known facts and principles of physical Nature with the demonstrated facts and principles of spiritual Nature; giving to the world an authentic statement of the teachings and findings of the Great School Of Natural Science.

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THE GREAT WORK IN AMERICA

THE BROTHERHOOD OF MAN

(CONCLUDED)



WE come now to the final analysis, the final step the final measure, the final TEST, by which we shall determine, with scientific certainty, whether our "BROTHERHOOD OF MAN" meets the requirements of "THE GREAT UNIVERSAL BROTHERHOOD" by which God, or Nature, fixes the full measure of its final value and determination.

By the simple test of *universality* alone, we have found that among all the many Brotherhoods, such as the Brotherhood of Locomotive Engineers, the Brotherhood of Carpenters, the Brotherhood of Barbers, the Brotherhood of Fruit Growers, the Junior Order of American Mechanics, the American Federation of Labor, the various Religious Brotherhoods, the Social Brotherhoods, the Fraternal Brotherhoods, the Political Brotherhoods, the Brotherhood of Socialism, the Brotherhood of Anarchism, the Brotherhood of Communism—every one has proven itself inadequate and insufficient. Its failure and imperfection are proven by two distinguishing facts, namely:

1. That the tie of mutual interest which binds the members together is selfish.
2. That its membership is strictly exclusive and limited to a single class.

The same may be said, with equal sincerity and truth, concerning every other form of Brotherhood among men, limited to the same conditions.

Its fatal weakness lies in the fact of its selfishness and lack of universality.

Wherein, if at all, does "THE BROTHERHOOD OF MAN" which we have defined, analyzed and elucidated, fall short of the exalted standard of our definition? Let us submit it to the final test, that there may remain no shadow of uncertainty as to its accuracy, sufficiency and universal application. It meets every condition, as follows:

1. The tie of mutual interest is one which binds its members in one common bond with the broad, universal, prevailing and all-comprehensive purpose which unites them in a single fellowship with a mutual endeavor as its central inspiration to action.

2. It is a work of *education* in which all members are inspired by the same motive and impulse to *Give* and *Receive* under the great Law of Compensation, without material fee or reward.

3. It has in mind the greater benefit and evolutionary unfoldment and development of all men, both within and without the strictly limited membership of the Brotherhood.

4. It has the unselfish desire and purpose to become worthy and constructive servants of humanity and thus extend the helping hand of Brotherly Love, Relief and Truth to all mankind.

Bear in mind that the definite purpose and *occupation* of each and every individual member of THE BROTHERHOOD OF MAN are those of EDUCATION. As a *Brotherhood* it is one great, crystallized Educational Institute in which the business of every member is to acquire the knowledge which the Brotherhood has to give, then become a duly qualified Instructor to pass on the curriculum of study to his less advanced fellows. Thus each member receives and he gives, and thereby finds that his purpose and occupation become one, in that he thereafter devotes himself to the business of life—the discharge of his Personal Responsibility, under the great Law of Compensation. He is now an Educator, charged with the business of serving his younger brothers as guide and fellow traveler along the evolutionary pathway of Life toward the goal of Individual Endeavors.

In this School of Individual Effort he is seeking not alone

for knowledge of life upon this planet of earth. He has come to know much of the life of the spirit, and something of the life and evolutionary unfoldment of the Soul. Thus, the vista of knowledge, of wisdom, of power and of possibilities of individual human unfoldment gives to him an evolutionary perspective that inspires his courage, hope, faith and determination to go onward and ever onward toward the limitless expanse of the infinite.

But there is one vital point you are not to overlook nor forget. It is this:

While it is true that the *active membership* of THE BROTHERHOOD OF MAN is limited to those who have received the Instruction and have themselves become Instructors, all of them, both *Receivers* of Knowledge and *Givers* of Knowledge concerning the Great Problems of Life, are vastly more than mere *members* of the Brotherhood of Man.

They have reached the point of individual evolution where they are recognized, and, likewise recognize themselves, as BROTHERS OF ALL MANKIND.

They know that they are Brothers, real *Soul* Brothers, of the Black Man, the Brown Man, the Red Man, the Yellow Man and the White Man.

They know that they are, deep down within their inmost Soul, Brothers of the evolutionary infants of earth life, for whom it is their privilege, their responsibility, their pleasure and their pride, to render such constructive service as lies within their power.

They know that they are, likewise, Brothers of the evolutionary *children* of earth, the youth, the mature and the aged, whom it is their mission to serve.

They know that they are Brothers of the weak, the strong, the great, the small, the wise, the ignorant, the good and the evil.

They know that they are Brothers of the criminal, the dishonest, the bestial, the murderer, the selfish and the greedy, whom they must help.

They know that they are Brothers of those who foment strife, agitate discord, incite wars, live upon the crimes of lust,

rapine and every form of degradation and sin; and yet, these are their charges, for whom they are responsible.

They know that they are Brothers of ALL MANKIND; and it is their mission, their duty, their responsibility, their earnest desire and endeavor, to serve them ALL.

They love them because they are all Children of God, or Nature, and the protecting shelter of the Great Law rests over them.

They would go out, in gentle love and tender mercy, to all who have not grown to the evolutionary stature of responsibility. These they would lead by the Hand of Love; they would serve them and help them and instruct them in a knowledge of Nature's beneficent purposes, and finally would point them to the Pathway of Duty.

These are not mere figures of speech. They are the simple facts of Nature and they are exemplified every day, the world over, by those who have entered into the WORK of the *Great School of Natural Science* and found their educational stations where they can best serve those who most need the help of an *Elder Brother of Humanity*.

This also is the occupation, the business and the profession of the real *Brotherhood of Man*, to render to his "younger brother" whatever service he shall need, whether physical, mental, moral, spiritual or psychical.

Moreover, the responsibility is on the real Brother, because of his greater knowledge and richer wisdom, to determine the real need to be supplied and the service to be rendered. To his keener vision and broader knowledge, he may observe that his younger Brother who has not yet arrived at the evolutionary status of discretion, is lacking the knowledge, the wisdom and the discretion to determine, in advance, that which shall render to him largest service and richest reward, at any given time. As the loving mother may find her child lacking the knowledge and discretion to determine the appropriate need or service of the hour, the responsibility of fitting the need to the occasion becomes hers and not the child's. And with all the mother-love of her heart she accepts the burden, with joy and enthusiasm, because she knows the immaturity and the lack of judgment

that would impel the child in its immature decision and choice.

So with her great discretion she may find it the part of wisdom to deny her child the present fulfillment of her childish dream. She may find that personal responsibility shall compel her to withhold the coveted prize, that time and circumstances shall prove the wisdom of her judgment.

She must not hesitate to withhold or grant the coveted prize or reward, as her better vision of what the future shall hold for her child makes clear the wisdom of her judgment.

So it is that the Elder Brother shall give or withhold from his younger Brother whatsoever his greater knowledge and experience shall suggest to his greater discretion and wisdom. He must carry the burden of responsibility and point the way to constructive unfoldment.

In the *School of Natural Science* the Masters point the way for their Students. They journey with them over the pathway of initiation. They also must give or withhold whatsoever the constructive unfoldment of the student demands—physical, spiritual, mental, moral or psychical. They must not only know the Way that leads to the goal of Mastership, but they must see that the Initiate, through his Personal Effort, travels every step of the way, conforming his life to the constructive demands of the Great Law.

The *Brotherhood of Man* is but another name for the same great Work. It is but the crystalized and perfect *Ideal* of which the *School of Natural Science* is but the working model and the living exemplification. Together they constitute a splendid unit, in scope, method and purpose; and henceforward the Ideal and the Working Model shall merge into the REAL "*Brotherhood of Man*."

Thus have the Masters among mankind glimpsed the perfect design which God has placed upon the Trestleboard of Nature, and patterned upon the Evolutionary Scheme of Individual Life. By his conscious and voluntary Personal Effort has MAN become the working unit in the Great School of Life. By his intelligent personal effort and accumulated wisdom of experience has he added the Evolutionary Impulse of his individual energies to the greater impulse of Nature; and

together the two, working in conscious and intelligent harmony to one sublime culmination, have attained their final consummation in

“THE GREAT UNIVERSAL BROTHERHOOD.”

We are all Brothers in this sublime organization. We are all, as individuals and as Brothers, obligated to help each other to travel the way of Evolutionary Unfoldment. We are all, as Elder Brothers who have gone before, responsible to guide and uplift our younger Brothers as they climb the mountain of Individual Growth and Development. We are all fellow travelers. We are all here to live and to exemplify the *Universal Brotherhood of Man*.

And now that we have found our working stations within the greatest Institution of which humanity has definite knowledge, let us go forward, with ever-increasing courage and determination, toward that great goal of Nature's Universal BROTHERHOOD OF MAN—that goal which is the

“Exemplification of Moral Accountability in the Mutual Discharge of Personal Responsibility.”

So Mote It Ever Be!

J. E. RICHARDSON, TK.



EVOLUTION

A little Hot Springs girl wrote the following composition on men:

“Men are what women marry. They drink and smoke and swear, but don't go to church. Perhaps if they wore bonnets they would. They are more logical than women and also more zo-ological. Both men and women sprung from monkeys, but the women sprung further than the men.”

From the Valley of the Pines

PINE NEEDLES

By JOSEPH A. SADONY



INSPIRATION

Never seek an inspiration,
Or think of one,
Unless you intend to write it,
Or record it in action of some form.
If you disregard an inspiration
When it is given you,
Then will it disregard you
When you seek it.

THE STOREHOUSE

The man who has traveled
And garnered knowledge and experience
Can subsist upon it
And be happy in reflection,—though in solitude.
While one who has been idle
In aspiration,
Passive in acquiring experience,
Will be hungry
Even though surrounded by the
Most Appetizing food.

LIES

A man who excuses
Or defends a lie
Tells two of them.

WISDOM

Some of us receive inspiration and become wise.
Some are wise and receive inspiration.
The Past and the Future are one.
The Past is the monument
Of the Future's achievements.

The present?

The ground we must enrich for perfect evolution.

SERVICE

If you will lead,

Then must you serve.

He that will serve his enemies

Shall lead them.

He who will serve a Master

Will find a servant.

And it is only by serving

That the name Master befits one well.

DIETING

If you are dissatisfied with life

Try a little self-sacrifice

Or pleasure-dieting.

It will create an appetite

Of appreciation.

And you will see your blessings

To which you had become blind.

And for which you have striven and acquired.

SAFETY

A fool can't hurt me

And a wise man wouldn't.

IDLENESS

Idleness will destroy,

Who deserves it.

Or make a man—

EGOTISM

If you are past egotism

Conceit and Vanity.

Then you have reached the first round

Of Reality and Greatness.

WHICH?



RECENTLY I had occasion to listen to a most interesting, enlightening and educational conversation between two men who are active intelligences in business, and recognized as strong, capable, well-balanced men, with strong personalities.

The one sat comfortably in his chair, alert, keen, interested and poised. He listened with full attention to everything that was being said, and applied genuine thought to it. He gave the impression that he was listening with the idea of learning and perhaps gaining some knowledge and information which might alter his own views. He seemed mentally flexible and active—subject to a change of ideas.

The other sat back in a self-composed manner, relaxed, a cynical smile on his face, and an expression of utter tolerance, such as a patient, wise father might have for the immature ravings of his young child. He sat, with hands in his pockets, looking toward his conversant as a peacock might look at a sparrow—self-assured, self-possessed and all self-sufficient. He listened with patience and courtesy; but gave the impression that he was listening merely to be polite—not that he could learn anything or perhaps absorb a new idea; his ideas were fixed, settled and correct—not subject to change. He seemed mentally bound and static. Perhaps now and then a shadow of boredom flitted across his mobile face; yet, mind you, there was not a trace of disagreeableness in his expression, his voice or his manner. He was the epitome of tolerance and apparent Poise.

Sometimes I agreed on points with one of the men, sometimes with the other. It was an impersonal affair. Agreeing or disagreeing with the first man aroused no feeling within me; but I soon discovered that, whether agreeing or disagreeing with the second man, a feeling of annoyance and irritation was developing. It was so insidious, however, that at first it "got by". Ere long, an active resentment asserted itself, and the desire to prick the bubble of his self-assurance and extreme

self-possession, became very strong. Then Consciousness awakened to a recognition of the destructive impulse, and Self-Control came to the rescue.

For days I studied over this, and pondered and analyzed the reason for the antagonism and resentment toward such a seemingly poised individual. I was about to decide the difficulty was entirely with myself, when suddenly an idea struck me: The man was not *Poised*; He was *self-complacent*; and his complacency had "rubbed me the wrong way." And that was an idea worth considering.

While these two men sitting opposite each other both were courteous, considerate, tolerant and agreeable, yet they made different impressions on those about them. The one awakened interest, sympathy, appreciation and respect. The other aroused irritation, antagonism, resentment. Why?

Because one was truly *Poised*; the other was merely *Complacent*.

"Complacency is an internal static condition of self-sufficiency and personal satisfaction, based upon or resulting from Egotism."

Poise is an active, internal state of being, resulting from established Self-Control.

It is very easy for a person to drop into a state of Complacency and pride himself on the progress he has made in acquiring Poise. It is a subtle form of Deception. It is, in fact, the "line of least resistance." We see it every day—this false and assumed Poise. The average individual is apt to be deceived by the calm outward aplomb, and credit it to Poise. But to the sensitive, intuitive student of human character, the complacent individual is an open book; he senses the true spirit lurking behind the suavity of the external Poise and recognizes that, in spite of all the self-sufficiency, the self-assurance and the self-possession, there is a vulnerable spot in the makeup of his complacency—Egotism and Vanity. He knows full well that if he will but scratch the surface of the flimsy shell of self-sufficiency, he will uncover a great deficiency and weakness.

There is something about the state of Complacency that is

cold and dispassionate; uninviting; unapproachable. The person who has cultivated it becomes tolerant with his fellowmen from a superiority angle. The state of Poise, however, radiates a warmth and glow that are inviting, pleasurable and approachable. The Poised person is tolerant with his fellowmen from an angle of equality.

A great many of the devotees of Oriental Philosophies make the mistake of cultivating Complacency for the "tranquility" and "poise" which the philosophy itself teaches. The majority of these continue on in this state of blissful oblivion and comfortable stagnation without so much as an inkling of the vast difference lying between them and the goal of True Poise.

Complacency is a most exasperating condition to contend with in our association with other people and presents a great opportunity for the exemplification of that Self-Control which is the basis of the True Poise for which we are striving.

Next time you meet an individual who has outward aplomb which seems to indicate established Self-Control, let your intuitive nature assert itself and see if you can sense the true status of his Soul—to determine if he is merely Complacent or truly Poised. Then apply your rational power and see how clearly you can differentiate between the two.

Let us not allow ourselves to be influenced by this clever subterfuge; but let us continue the daily and hourly practice of active Self-Control which, when established, will give us that beautiful and inspiring Poise which casts its radiance over all with whom we meet and associate.

Complacency is a static condition; inertia. Poise is a flexible condition; active.

Complacency is mental slavery; Poise is mental freedom.

Complacency is a state of self-sufficiency. Poise is a state of Self-Knowledge.

Complacency is based upon, or the result of, Egotism. Poise is based upon, or the result of, Self-Control.

Complacency is Retrogressive. Poise is Progressive.

Which represents YOU?

NONETA RICHARDSON

THE BUSINESS WORLD

THE VANGUARD

CAPT. W. D. BUNKER



VERY INDIVIDUAL possessing superior Ability and Intellect, is directly charged and obligated—by the very Law that made it possible for him to have that advantage—to Use it for the Benefit and Uplift of his Fellowman.

It has been said that Executives are born—not made. (I am not referring to the exceptional misfit, nor the square peg in the round hole.) But whether they are born and made, or made and born, the Personal Responsibility of Leadership rests directly upon them first, last and all the time. The individual having Ability and Intellect has earned the right to lead and guide others. It is the right of those possessed of lesser Ability and Intelligence to look to the more progressed individual for leadership. Therefore, he cannot afford to mislead them or lose the opportunity of doing his best Constructive work with them. It becomes his paramount duty to learn, to Know, and to assume full Responsibility.

It certainly is not creditable nor excusable for an Executive to side-step or avoid his responsibility. He doesn't wish nor expect others in his employ to do so; neither does he expect those in whom he places his faith and confidence, to side-step and evade their responsibility. He must not do what he would not wish his employees to do.

Every individual who has gravitated to a prominent place in the "spotlight" on life's stage of activity, and who is listed on the program as "A Leader," should equip himself fully to fulfill his part in life's activities, and the great work of development. His subordinates rightfully look up to him and depend upon him for the proper and direct solution of their own individual problems. They expect him to furnish the guiding policies that are to be carried into effect, as well as the methods that are to be pursued.

The golden opportunity, to be of real service, as well as the glorious privilege of exemplifying in daily practice the true spirit of the great work, should be highly prized by every executive, regardless of where he may be located, and irrespective of the line of activity or special endeavor that honors him as an executive; for he has a prominent and very important duty to perform. His special position and personal responsibility require that he possess a rational, active brain and a heart full of love.

The executive with live issues constantly before him will never mistake his position to be one consisting of a bed of roses, for he knows from personal experiences how often his motive and intentions have been misunderstood and miscarried. He is also aware of what it means to misplace confidence in some individual and learn to his sorrow that his whole scheme has gone "haywire," as they say up north; but it is not excuses, but successes, that he is after. He must not be discouraged.

One can usually decide what type of executive is at the helm of any and almost every institution, by making a few careful observations before contacting with "The Chief." By carefully noting what kind of a reception you receive from his subordinate? What is the general deportment of the "lesser lights?" What is the general moral tone and conduct of the employees? Do you get the feeling of a *big I*, and little you? Could you expect and would you really get a square deal? Is there a tone of harmony prevalent or is everything in a chaotic and unsanitary condition? Do you find general and orderly activity, or do you observe an abundance of (Graceful) and disgraceful professional loafing? After a few observations along the above line it will not be much of a surprise when you come face to face with the responsible head, recognized as THE BIG CHIEF; for you will find that he reflects throughout his entire institution *his own atmosphere*—if he has been in the office of authority for any reasonable period of time. For after all, it is the result of his own general conduct and deportment as well as his decisions, that bring forth the actual results. Be they delightful or disgraceful, the executive gets the final credit—good or bad—and excuses and apologies won't obliterate them.

The busy executive must have a sufficient supply of wholesome lighthearted, moral courage. *Fear* is quickly recognized by all subordinates. In fact, practically all the shortcomings and weaknesses of an executive are soon noted (and sometimes taken mean advantage of, too); but from careful observation and considerable personal experience, the writer is convinced that the truly successful executive can attribute **JUSTICE IN ALL HIS DEALINGS WITH HIS BROTHER MAN**, to be *one* of his greatest aids toward success.

After all is said and done, every real man looks up to and admires, (he does more than this) he respects and tries to emulate the conduct and example of a square dealing, upright living *HE MAN*. Especially if that man is in a position of one having authority, or recognized as a leader. This is true wherever the interest of humanity is involved.

Every executive has a right to enjoy a just pride in his own special ability along certain or special lines of daily work. But let us not dwell too long upon that point. Preferably let others find it out and pat us on the back. It is tiring work to be constantly reaching up and patting oneself on the back; besides, it is generally conceded that an executive does a minimum of the actual work himself, for it is his special business to make it possible for others to do the work, and he can step back and rejoice with them while they are enjoying the opportunities that he makes for them to accomplish something worthwhile.

Each executive and responsible leader should *take an inventory of himself* often. There is a particular reason why he especially should do this. Here it is:—He is in a somewhat isolated position because of his elevated station. He therefore often loses the direct benefit of being advised of his own personal faults or weaknesses, including those of destructive mannerisms that he may have unconsciously acquired. However, his subordinates rarely, if ever, invite the risk of enjoying his displeasure by telling him directly of his faults; yet he may never be really conscious of some of them until they are brought

directly to his attention by some other individual. Please note this dangerous pitfall.

The executive should be continually aware of the fact that he is also building *his own character* as well as moulding the characteristics of his fellows.

Few leaders are one-hundred percent perfect; and it is quite possible that some other individual (maybe very close at hand) could fill the vacated position almost as well, and maybe better, than the leader himself. Therefore, let him make the most of his golden and glorious opportunities while he has the opportunity to do so, and let him do his utmost to set a high standard of personal deportment and behavior—realizing his full responsibility, and the necessity of being continually awake and alert to the privileges of Service while dealing out justice *tempered with mercy and love*. We should not be weary of well doing even though the results are not always as anticipated.

Eventually, when the time comes (which it surely will some day) for some other individual to take up the leader's duties, opportunities, and privileges of service, he too, will find that four of the most destructive forces continually confronting him, are

HURRY
WORRY
FEAR
ANGER

There are some other subtle monsters often at the very heel of the executive when he is least aware of their presence, and so often when the guard is let down for a few minutes. It requires eternal vigilance to exemplify the real spirit of the GREAT WORK! but it is well worth while, when one realizes that it is beneficial and helpful along constructive lines of a general evolution of humanity.

One with peculiar knowledge and special ability or gifts, is directly obligated to use them for the benefit of his fellowman, and he can be assured that his own reward is surely on the way for himself.

COMPLACENCY AND POISE



THE general consensus of opinion seems to be: Continue The New Departure.

Therefore, in order to please those of our Readers who have been kind enough to express themselves on the subject, we are going to continue this New Departure for another year. We are going to try to keep it just as interesting as possible, and trust that it will clarify many points for many people, and help all to a greater exemplification of the real Spirit of the Great Work.

"Poise is physical, spiritual and psychical balance. Complacency is the self-satisfied air which a person assumes when he wants to make it appear that he really knows something which he does not know."—(M.G.)

"Poise is the established Self-Control of the Soul. Complacency is the tranquil satisfaction of the mind or heart, especially self-satisfaction."—(M.E.G.)

"Poise is a soul quality which, when attained, enables one to keep all his faculties, capacities and powers in perfect equilibrium. Complacency is that type of satisfaction with oneself which is founded on Vanity."—(G.G.)

"Poise is the established harmonic relation of one's soul to the law of Self-Control, and represents great potential power. Complacency is the harmonic relation of one's soul to the law of self-satisfaction and represents inertia and indolence."
—(I.L.G.)

"Poise is a confidence and assurance of the Soul in its ability to maintain Self-Control in its internal and external relations of life. Complacency is the soul's satisfaction in accomplishment and is a feeling of satisfaction or rest; while Poise is a result of continuous activity."—(A.E.P.)

"Poise is that harmonious condition of the Soul which obtains when one establishes his life firmly upon the Constructive Principles of Nature. Complacency is the superior feeling which an individual may experience, based upon satisfied selfishness and egotism. It is the direct opposite of Humility and therefore aligned with the Destructive Principle."
—(H.M.G.)

"Poise is understanding born of Knowledge. Complacency is Belief born of Ignorance."—(L.F.B.)

"Complacency is a temporary state of self-satisfaction, induced by satisfying some form of Vanity or Selfishness. It

has no relation to Self-Control, and is in no sense a development. Poise is the permanent internal state of being of one who has achieved true Self-Control, and is able to maintain it as an accomplished development."—(R.P.F.)

"Poise—defined in Booklet No. 4. Complacency is the internal state of being of one who ignores the control of appetites, passions, emotions and desires of his Soul, rather than maintaining them under the definite dominion and voluntary control of his Will."—(W.M.J.)

"Poise is an accomplishment of the Soul through personal effort and continuous Self-Control, Self-Mastery. Complacency is the realization of the great satisfaction of the accomplishment of Poise, of Self-Mastery."—(B.R.P.)

"Complacency is artificial—Poise is Real. Complacency is egoistic pretense—Poise is spiritual accomplishment. Complacency is destructive—Poise is Constructive."—(E.A.H.)

"Complacency is a destructive soul attitude of inertia and stagnation, intellectually, morally, spiritually and psychically; due to the individual's idea, belief, or conviction that he is already perfect in every way, and that consequently he need not exert himself in further efforts of self-development, self-control and personal progress. Poise is a constructive condition of the soul which is the result of personal progress. Poise is a constructive condition of the soul which is the result of personal, volitional, and independent constructive effort in Self-Control."—(G.P.B.)

"Poise is the power of looking as if you hadn't done it when you are caught stealing sheep. Complacency is the feeling that enters one's soul when, riding in a Packard car, he passes a Ford."—(M.G.)

Great School's definition: Complacency is an internal static condition of self-sufficiency and personal satisfaction, based upon, or resulting from, Egotism.

Poise is the internal state of being of one who has brought all the appetites, passions, emotions, impulses and desires of his soul under the definite dominion and voluntary control of his own Will, and is able to maintain that established Self-Control as an accomplished development.

For next month: Define "Transmutation of Energy" and give examples.

TK.

WHAT IS IT WORTH?

D. F. D.



N every department of Life the fundamental problems have a way of constantly repeating themselves, and at each repetition the emphasis is stronger. These warnings begin in early childhood when the child begins to try to walk. He soon learns physical balance by means of many falls and although carefully watched by parents he has to *accomplish the result himself*, unaided by well-meaning parents and friends.

When the child goes to school the lessons of mental balance begin.

Here again the child is often surrounded by the same well-meaning parents and friends who often try to help him over the hard passages by doing some or all of the home lessons for him.

But the same personal effort of the child is necessary as when he learned to walk.

As this is a repetition of this law of Personal Effort, the emphasis is stronger than in the first application of learning to walk.

If at this point there could be brought clearly to the child's notice the absolute necessity for this *personal effort*, much time and subsequent labor on the part of his instructors would be saved, as well as the accomplishment of greater and more rapid progress on the part of the child.

A general feeling pervades the great mass of children that school attendance is merely for the purpose of pleasing their parents and teachers and if it can be avoided or evaded at any time they, the students, are just so much ahead of the game.

Any method or methods of education that will bring home to the student of any age the necessity for *personal effort*, in advance, is good, and until such an understanding is developed in the child's mind a great part of the effort of educators is wasted.

It would seem that the first requisite for a successful

educator would be the ability for him, or her, to awaken in the minds of the students the realization of this fundamental necessity for growth, *Personal Effort*.

Now as childhood may be said to represent any age where a new series of events begin, the student just entering the course of instruction in any school may be said to be in a state of childhood with respect to that particular teaching.

Now let us apply this principle to the new Student in the School of Natural Science.

If he or she will get firmly in mind the need for *Personal Effort* at the outset, then the practice of carefully following instructions and experiments will be formed early, and subsequent development and progress will be proportionate to it.

It often happens however, that when this lesson of *Personal Effort* has not been learned sufficiently to create the practice of constant Attention to the instructions given in the lessons, the student loses interest and consequently wastes the time of both his instructor and himself.

But if the practice of the constant exercise of *personal effort* is firmly established the student will never loose interest. The progress that such a student will make will be so full of interest in the unfolding of the faculties, capacities and powers that lack of interest will never enter into his calculations, and the consequent inhibition can never obtain.

If the Student will take the time to carefully review the events of the immediate past, he will see how easily the practice of *Personal Effort* is formed.

Theoretically it should be as easy to form a practice of one kind as another and therefore it behooves the Student to concentrate his powers on forming constructive practices only, and among these the necessary practice of *Personal Effort*.

Ask yourself this question. "If I were to be paid \$100.00 for each and every lesson I mastered would my interest flag, and my personal effort fail to function?"

Without a doubt your answer will be, "Of course not!"

Now say to yourself, "If I master each lesson as it comes along I will receive infinitely more value than \$100.00 in increased health, knowledge and understanding and there are many Students who can testify to this."

Is not this sufficient compensation to amply repay you for the practice of *Personal Effort*?

WHAT HAVE YOU DONE WITH TODAY?



LAST NIGHT, as I sat all alone in the firelight's cheerful glow,

Just dreaming and building castles—as we sometimes do, you know,

A little youth with golden curls, and the clearest eyes of blue,
Suddenly stood before me, and said: "How-do-you-do?"

He looked into my startled eyes,
In a frank, engaging way,
And to my utter, shocked surprise,
I heard him sternly say:

What are you going to do with tomorrow?

And what did you do with yesterday?

Did you mend, did you lend, or did you borrow?

Did you make another debt, or did you pay?

Did you sigh and mope along in sorrow?

Or smile and scatter cheer along the way?

Well, what are you going to do with tomorrow?

And what have you done with today?

I tried to make some slight excuse, to a question so direct,
But I found that all my answers had little or no effect.

"Well, who are you?" at last I cried, "That you stand and
judge me so,"

"Always I stand close by your side

When the silent shadows fall;

'Tis then you see me as your guide,

'Tis then you hear me call:"

What are you going to do with tomorrow?

"What did you do with yesterday?

Was it one you'll want to long remember?

Did you use it or throw it away?

Did you help to ease another's burden

Or make some troubled heart more gay?"

Well, what are you going to do with tomorrow?

And what have you done with today?

X. R.

MENTAL TRAINING OF CHILDREN

(CONT.)



IN the midst of a recent conversation, a young lady asked the question: "Why is it that, before marriage, the men always have to fight and work and scheme to hold the attention, the love and the respect of their sweethearts and fiancées, while after marriage it is just the opposite—the women have to plan and scheme to keep their husbands?"

The answer was: "It is simple. Before marriage, the sweetheart and fiancée usually is interested in her lover's life, including all its phases. She manifests interest in his intellectual activities, and companions with him as much in his mental life as in the physical. The man feels that he has a companion who understands him, and he desires to keep the love, respect and interest of his sympathetic sweetheart. After marriage, however, his sweetheart becomes so absorbed in her own interests, and so lost in mental oblivion, that soon her husband and lover misses her intellectual understanding and association and proceeds to find these among other people. If only women would learn that they must continue their intellectual activities and mental comradeship after marriage, and for all time, few would find it necessary to scheme and plan to maintain the love, respect and interest of their men, and would continue the happy and beautiful relation enjoyed before their marriage. In other words, a wife and mother must maintain her status as sweetheart, if she hopes to command the love, respect and happiness which were hers before marriage."

During a recent discussion, one woman asked her friend, who is a college graduate and the mother of one young baby, if she had seen a certain item in the morning paper concerning the peace treaty. "No", she replied, I never have time to read the newspaper, or anything else. I am busy about my house all the time, in spite of the fact that I have a maid and a washer-woman, that I just can't take the time to keep up with current events, or any other thing in which I was interested before my marriage."

principle as follows: "By the fundamental law of the universe you will be compensated for every effort you make, in just the proportion of your effort",—he knows that every one of his audience is *thinking* about his *salary*.

And the speaker must also have known at the time, that there were men in his audience, not a few of them either, who would say to him boldly (if they had the chance), "I have *proven* the fallacy of your statement; for I have done exactly what you recommend for the last number of years, and my salary has not been increased one dollar in all that time. In truth, during the years of my association with the business, I have seen men of no ability passed over my head to positions with salaries double my own, and for no other reason than the fact that they were either relatives of prominent officials in the firm, or because they had influence with certain individuals whom the company desired to have as friends. In other words, '*politics in business*' is the key to promotion—viewed from my observation and personal experience."

The speaker, had time and other considerations permitted, might have answered this by the simple explanation that the "compensation" he was talking about was not "salaries" alone, nor "money" in any form. In truth, the compensation is far more often "in equivalent" than "in kind". Under right economic conditions, even *money* compensations are measured by the same rule; but the other compensations, those he receives "in equivalent" instead of in money, are those which make up the large measure of every man's compensations. This is a subject that needs elaboration.

My chief purpose in giving this address to our readers is to impress them with the fact that, when rightly understood, the fundamental principles of life, as taught by the School, are applicable to all phases of life and its activities; and that if the student will but keep his attention alert, he will find many opportunities to drop a word of wisdom here and there that may help to spread the knowledge of Truth even into the world of business, where it is so much needed but so little in demand.

Here is the address. Take it for what it may be worth to

you, and remember that its author is but a beginner in the School and its educational Work:

EDITOR-IN-CHIEF.

"To begin with we must have organization. No nation, state, city, family or business can long endure without organization.

In a business organization each employee, or each person has certain specific work to do. On each falls the responsibility of executing the work with which he is charged.

Those among the employees who learn to do their work efficiently and produce more than the minimum expected of them, and carry out the spirit of their instructions, as well as execute their work, are they who prove their ability to assume greater responsibilities, and are the ones who are eventually promoted to better positions and better compensation.

In the analysis of *Personal Responsibility* and *Personal Effort* we cannot carry our investigation very far until every human asks the question: "What is the compensation I will receive for assuming responsibility and exerting personal effort?" And every person has the right to ask that question.

In formulating the reply let us first consider some of the many phases and ramifications of compensation. Physical science has definitely established the fact that there is in nature a law of compensation, which is sometimes called the "Fundamental Law of Substance". Your own chemists in your laboratories will tell you about it.

To illustrate: Let us suppose you have an automobile which weighs 2000 pounds, and equipped with a fifty horsepower motor, whose maximum speed is sixty miles per hour. Now for reasons of your own you desire to increase the speed of your automobile to seventy-five miles per hour. To accomplish the desired results you equip your automobile with a sixty horsepower motor and you are able to attain the greater speed. But nature's law of compensation has been satisfied because you have paid for the greater speed with additional *power*.

There is another way in which the greater speed could be accomplished: Suppose you reduced the weight or volume of your automobile from 2000 pounds to, let us say, 1200 pounds.

of Moral Accountability. Moral Accountability is at the foundation of Constructive Spirituality. But Constructive Spirituality is also at the foundation of Spiritual Independence and Mastership.

"Ergo; Consciousness, in its final analysis, is the substantial basis of Spiritual Independence and Mastership. * * * *

"The faculty or capacity of the Soul which we name 'Consciousness' receives 'Impressions' from physical vibrations, and these impressions being recognized by the Intelligence or Soul, constitute what we call 'experience.' Every 'experience' of this nature constitutes an item of 'knowledge.' And the sum total of all these 'experiences' which come to us from the plane of physical nature through the channels of the physical senses, constitutes our stock of knowledge concerning the physical universe. * * * * *

"Consciousness is the 'Receiver General' of the Soul. Its office is to receive impressions. It is that faculty or capacity of the Soul which makes us aware of the existence of things. It might truly be said to be the 'Faculty of Awareness.' It is also that faculty upon which the Soul depends for its wakefulness, or 'Attention'. * * * *

"Consciousness is the fundamental *Receiving* attribute of the Intelligent Soul. Its distinct office, or function, is to receive impressions for the Soul, through the channels of sense, from as much of the universe of Nature as those channels can be made to respond to." (The Great Work, TK).

This gives us a very clear idea of the meaning of "Consciousness."

Since all soul growth depends on knowledge, and knowledge is attained only through Consciousness, we see how vitally important it is that every individual should train his Consciousness to receive impressions continually through the five physical senses.

NONETA RICHARDSON.



"THE FOURTH DIMENSION"

J. W. NORWOOD



THE ingenious proofs offered as to the existence of one or more "dimensions" beyond our three dimensional world may all be summed up as attempts to demonstrate that consciousness is a universal attribute of intelligence.

We see with our special organs of sight an object in this three dimensional world of ours and say that it has length, breadth and thickness. We see that it has a surface and know that it has an interior. We give various names to the directions in which the lines of its form run—all based upon our conception of three dimensions.

If we imagine the aggregate of atomic energies held together in our bodies under control of Self as the directing and conscious-perceptive force placed over them by Nature, suddenly projected among the atoms making up the mass of the three dimensional object we have been viewing in three dimensions, so that our magnetism interpenetrates every part of the mass, and is yet controlled by Self, we would sense that object instantly in its every part. If the sensation were transmitted to the organs of sight, it would be interpreted as seeing in the so-called fourth dimension, as we would see all sides, the exterior and interior, and each individual atom of the object simultaneously. In the "fourth dimension" the ambition of the Chinese mandarin who insisted that the artist paint his picture so as to show both his full face and the button on the back of his head, might be achieved.

Time and space are but relative terms to describe phenomena as measured by our three dimensional and physical standards. We can imagine three—because they exist. We reach into these other dimensions first with our imagination as a jelly fish reaches out a tentacle to feel for its food. On this physical plane of existence we are accustomed to confinement of our energies to certain limitations of time and space and so we measure everything by the standards we best know. But if we

can imagine beyond these limitations we can also follow up our imagination with our spiritual energies which are directly affected by our thought, and by practice make some headway in overcoming the physical bars between us and those other planes of existence.

To begin with we can first study ourselves, for we live in all the dimensions at once, since they interpenetrate each other.

The corollary to this is, of course, an evolutionary process by which matter evolves its finer forms.

An atom is a storehouse of Energy. Instead of being permanent, the Atom is one of the most unstable and impermanent things in Nature. It is "permanent" only so long as it is not broken up by coming into contact with a more positive and therefore a more powerful aggregate of energy.

Every Atom is in a tremendous state of vibration due to the rapidity with which its confined energies (held in confinement by the attraction between the positive and negative charges) move in definite orbits.

An Electron moving around its positive center at the rate of 10,000 miles per second would naturally appear "solid" if observed from a higher plane of vibration, but if viewed from a lower plane would be transparent nothingness to the eye. The terms "solid," "liquid" and "gaseous" therefore are relative.

If the speed of the electron is increased by a little over 150,000 miles per second the atom would become luminous. If it were slowed up the atom would become more and more "solid."

Because this tremendous energy is confined by mathematical laws within limits of time and space we call "Matter," we are able to observe many of the "material" changes of form, due to changes effected in the rate of vibration, the number of electrons, the differences in polarity and relative affinities of atoms for each other, brought about by Natural and Intelligent processes. Some of these Man is able to reproduce or to imitate in his studies of chemistry and electricity.

Could this atomic energy be released under control of human intelligence it has been computed by Sir Oliver Lodge,

that the force contained in a single cubic inch of chalk for example, is sufficient to raise all the German ships sunk in the Scapa Flow during the World War and pile them on top of the highest Scottish mountains. No man has yet found a way to release this energy any slower than Nature does, however.

Nature is constantly releasing the energy she has stored up in matter. Everything "tangible" to Man is radiating energy. Radium is merely the most "radioactive" metal. All other metals, all minerals, plants and animals radiate their energy. Man radiates energy. Radiation of energy is part of the same involutionary and evolutionary process that has built the universe and Man—and continues to build them.

THE TWO PRINCIPLES IN NATURE

And therein lies the secret of the so-called destructive and constructive principles in Nature. These principles are directly opposite in operation and yet related to each other as the poles of a magnet. Nature engages in a constant and intelligent effort to build up and the results are what we call "growth" and "life." This is the constructive principle in Nature. It is the principle that evolves Man as an Individual Intelligence.

But whatever Nature builds has a tendency to return to the original level from which Intelligence raised it. The Atom tends to release its electrons; the molecule to release its atoms; the cell to release its molecules. Everything tends to disintegrate into the original elements of which it is composed. Only because the pull forward toward individualization is stronger than the pull backward toward primordial inertia of intelligence, does Nature's building go forward.

This backward tendency is Nature's "destructive principle" in operation. To go forward requires intelligent effort. To go backward requires no effort. Hence integration, growth, evolution and civilization march forward against a current of disintegration, decay, devolution and savagery.

The constructive principle produces the phenomena we call "life" and the destructive principle the phenomena we call "death." Action means construction. Inertia means destruction.

THE TWO GOALS

Singularly enough the ultimate goal of both Action and Inertia of Intelligence, appears to be a return to Universal Intelligence. But there is this difference. Inertia will subject individualized Intelligence to the direct backward pull into Universal Intelligence where all personality is lost. Action, on the contrary, pushes forward individualized intelligence into Universal Intelligence where it retains its personality and becomes as it were, one of the brain cells of Universal Intelligence—a directing entity instead of a bearer of burdens only.

Both pulls, backward and forward, mean a refinement of matter, a radiation of energy and a final correspondence in vibratory activity with the universal intelligent energy and ether, whatever they may be. But in the one case nothing has been lost and the life that has been pulled back because it was too weak to struggle forward is dissipated into its original constituents. In the other case Nature's effort has been successful, intelligence has been individualized and its personality holds together.



BELOVED

Beloved in my book of life
You have the sweetest page,
The page where all the beauty lies,
Where virtues never age,
The page which has the loveliest thots
That ever one might read,
Where love and sympathy abound
Where hope and happiness breed,
Where life seems sweeter than a song
And may it always be,
That you will love and keep this page
So sweet and dear to me.

B. L. H.

HAIR AND HALO



NOT so very long ago it was my very great pleasure to meet a little social gathering of students and friends of the School and Work and spend a most enjoyable half-hour or so in an exchange of friendly greetings. Among those present there were a few of those who have been very active in the Work for a number of years; and among these few were some of the ablest and most successful instructors in the Work.

It was, perhaps, but natural that the conversation should finally veer around to topics of interest in the Work; and that I should be asked a number of questions of a more or less scientific nature. It was a pleasure to answer such of these searching questions as I could; and finally the entire social affair was centered upon these questions and answers, and we had quite an intense "Study Circle," before we were aware of it.

Among the number present was one of the advanced students who was intensely interested in all that was being discussed. I am not mentioning her name, lest she might feel that I would be taking something for granted. But she is a lovely lady and a fine student, just the same, and we all admire her for her fine intelligence and womanly qualities. More like her would raise the general average among the students generally.

There came a pause in the conversation, whereupon the lady filled in the time with something like the following, as nearly as I now recall:

"I was reading a very interesting article the other day, in which it was stated that the hair of deceased people continues to grow long after physical death occurs." Then, turning to me, she asked: "Is that true?"

My reply was: "Yes, that is true."

I followed up with the further information that many cases have been known where, after a few months, bodies of women have been exhumed to discover that the hair had grown several

inches after the body was buried. The same thing occurs with the hair and beards of men. It is also true that the nails of the fingers and toes continue to grow long after the death and burial of the physical body.

To this the lady, with something of eagerness, responded: "How do you explain this phenomenon?"

My reply was, in substance, as follows:

"You will recall the fact that, in "Harmonics of Evolution" it is explained that there are *four* "Life Elements" in Nature. Of these the *Electro-Magnetic Life Element* belongs to the mineral Kingdom, and the *Vito-Chemical Element* belongs to the vegetable Kingdom, of Nature. The *Spiritual Life Element* belongs to the animal Kingdom, including man; and the *Soul Life Element* belongs exclusively to the Kingdom of Man.

"Now at physical death, the two higher *Life Elements* separate from all that is purely physical, and accompany the spiritual body and the Soul out into the Spiritual Life.

"The two lower *Life Elements* remain with the physical body until the process of dissolution and disintegration has resolved them back into their original form and condition before the formation of the physical body of man.

"It often requires many months for this disintegration to reach a point where the lower *Life Elements* have been entirely liberated from the physical body. During the period after physical death, and while the two lower *Life Elements* remain with the physical body, the live cells which enter into the composition of hair, in their individual cellular activity, go on manifesting their activity in the further growth of the hair. However, when the process of physical disintegration of the physical body has reached a certain point, the two lower *Life Elements* cease their activities entirely, and growth of the hair, beard and nails stops."

After my explanation was finished, everything was unusually still for several seconds. Then the lady who asked the question broke the silence with the single exclamation: "Oh!" But in that single and simple exclamation was a whole world of disappointment, almost chagrin, equally expressed in her downcast eyes and austere face.

Instantly I knew that I had committed a *Faux Pas* (pronounced "Fox Pass" in my dictionary) of some sort; but I couldn't figure it out, so I just waited.

And finally came the following revelation from the lady herself:

"I just thought we were going to hear something very profound and mystical, about the human *Halo*. And here you have gone and taken all the romantic mysticism out of the subject, and reduced it to nothing but plain, cold science and hard facts. There isn't any fun or excitement in that. I thought there was some spiritual significance in the phenomenon and that it had something to do with the halo, maybe, because all the old Bible characters had such long hair and beards."

Of course, the tension was instantly relaxed, and we all enjoyed a hearty laugh, in which the lady herself joined with great heartiness.

Apropos of this subject, a learned physician of N. Y. recently occupied a whole page of the *Los Angeles Examiner*, to tell the world of the profound discovery he had just made, viz,—that he had found, from scientific experiments, that there are live cells in the dead bodies of humans, long after physical death has occurred. He actually found living cells in a piece of sausage that had been through all the grinding and maceration and other processes to which sausage is subjected. And, to prove his statements, he showed a number of cuts from photographs of such live cells, he had taken.

The important question I am now wrestling with is this: Which would our students prefer to have—the "cold facts" about our hair, or a lot of romantic mysticism about our *halos*? In any event, let it be understood that our *hair and beards* have nothing to do in the development of our *halos*; and our *halos* do not grow hair.

TK.



LETTERS FROM A SAGE



Y Dear Reverend:

You cannot realize the feeling of utter helplessness that came over me as I read your letter. Try as I would, I could not seem to connect up the apparent rottenness and immorality of our present day youth with the great underlying principle of evolutionary progress, which I know does exist and must persist in spite of all superficial observations.

Years ago, our dear friend, Ralph Waldo Emerson, that profoundest of all modern philosophers, taught me to realize that back of every Seeming, there is a Real. And the truly wise man is he who can raise his consciousness above the plane of purely physical manifestation; whose inner vision comprehends the whole of that which in part presents itself through his limited material observation.

In other words, I knew in the background of my consciousness that all is well. The great law is good and beneficent. A divine justice rules the universe. Eternal progress and growth are the marching orders of the day. And that if I allowed myself to become pessimistic, the fault lay within me—my limited vision and lack of faith.

And then I seemed to have a vision of a glorious land on high, where marvellous beings, serene and tranquil because of their superior knowledge and wisdom, gained through aeons of experience, looked down upon our little human antics and smiled. And their smile was not that of derision, but of satisfaction. For knowing the law as they do, they realize that the individual souls of humanity are greater than all petty manifestation, and our present day experimentations, with its consequent turmoil are in reality only the travail preceeding a new birth.

And yet, my dear friend, I must admit that temporarily I was somewhat nonplused. For your castigation really had some basis in fact. And in spite of the superconscious realization of an invincible "destiny that shapes our ends, rough hew it as

we will," yet was I unable to apply this knowledge in a practical manner. For in the final analysis, no philosophy worthy of the name has any real value unless it helps one to harmoniously adjust himself to conditions as they are.

So I took the problem presented by your letter to a dear friend of mine, an elderly lady, a grandmother well versed in the ways of the world. She is a woman who has acquired profound wisdom, not only through deep thinking but through works. For having been left a widow early in life, she has successfully raised a family of splendid children through all the vicissitudes of extreme poverty and sickness. And what to me is more remarkable than all is the fact that this lady really laughs, as our Dutch friend would say, "from inside out." It is this remarkable gift of humour, she claims, which has enabled her to persist even when all seemed blackest in her life.

So this cheerful lady laughed as she remarked that things were not half so bad as they appeared. For even in her youth, her puritanical forbears were continually bewailing the fact that the incoming generations were breaking away from the limited and hide-bound views of morality which were then extant.

And she remembered how she struggled and rebelled against the restricting influences of creed and denomination. Yes, the children and particularly the girls were perhaps more innocent in many ways, but it was purely the innocence of ignorance. She wanted freedom. The human soul, she feels, must be free. And it is far better to learn by experience; there is much greater gain and development in standing self-reliant as it were, and being tempted and tried, than to submit tamely and meekly to the dominating influence of authority.

And this she believes is the keynote of present day activities, namely, a breaking down of the old dogmatic system of "do as I tell you." Yes, perhaps the pendulum is swinging a little too far. But initial reactions have always been extreme. However, the balance will soon be found. A new order will arise out of all the apparent chaos. If nature has decreed that the human soul is a free agent, then that decree must work itself out in

are absolutely correct and can be made by strictly physical means, and by ordinary physicians.

2. I also want to know about *Auto-Hemic* Therapy; also *Autogenous* Therapy. Are they of any value? A Dr. D. H. is the physician who wants to instruct me in these courses. He claims he is doing fine work and getting results. He tells me he has been using the Bio-Dynamo-Chromatic System of diagnosis for 8 or 9 years, and would not be without it at all. He claims that he is getting better results with Auto-Hemic and Autogenous Therapy in some diseases than is possible by Osteopathy; and that I will not regret the money I spend with him. He has practiced 25 years. Please give me your best information and guidance in this matter; for I would not like to spend a lot of money for nothing.

3. I have had a patient, a married lady, who hears all kinds of talk. She talks out loud, and her husband tells me that, at times, she is simply terrible. She breaks dishes, swears like a pirate, and does all manner of destructive things, such as taking a knife and cutting the table and other furniture to pieces. She does not sleep at night, and her husband tells me it is impossible for him to obtain any rest at all. I think she must be obsessed. Is this a case of "Subjective Insanity"? Would you advise me to give her *asafetida*, as you suggest in your magazine articles? If so, how would you administer it?

4. I have another case, that of a man, with a sore on his lower lip and a good sized lump under his maxilla. The sore on his lip has been there for 18 years, and was caused—while he was yet a young man—by pinching off a wart. The lump under the maxilla, however, did not appear until about 3 or 4 months ago. The sore on the lip looks raw, and is quite painful at times. What could I do for him? He has spent a large amount of money on all kinds of specialists—over \$2000 last year alone—without getting any benefits. I do not know whether his case is one of cancer or not; so, what would you suggest for me to do to cure him—if he is curable?

I am not a regular physician, but an Osteopath; and while an Osteopath can give drugs, in this state, I do not prescribe drugs because I do not know what the medicine would do.

Now, please tell me how I could get the information I desire to use in the cure of suffering humanity—and how to treat these various cases with the proper medicines. Or, will all that come, later on, in the Course of Study I am now taking in the Great Work?”

The foregoing is but a part of the letter from which I have quoted, and there are several additional questions—mainly concerning the treatment and cure of disease—the correct answers to which would call for the combined knowledge of all the various schools of medicine—and then some.

I know that this splendid man is in deadly earnest. He has proven, by his own experience and practice, that the school of medicine wherein he obtained his degree, and his right to practice upon his fellows, only skims the outer surface of things in its curriculum of instruction, and leaves the “graduate” to his own resources and devices, in the vital matter of learning how to diagnose and treat disease, with any assurance whatsoever of success.

My heart aches, not alone for this fine Soul, but for thousands upon thousands of other good men—from virtually all the other schools of medicine throughout the land—who complete their various college courses, obtain their degree of “M. D.,” or “D. O.,” or whatsoever else expresses the particular School of Therapeutics wherein they took their degree. Thereupon they go forth to do battle with the great monster, “Disease”, only to find themselves virtually unarmed and helpless. They are cast upon the great desert of human suffering, without chart or compass, to find their way to some haven of rest—and it is only the few who ever find it. This young physician expresses the predicament in which virtually every young and conscientious physician finds himself the day after he locates and hangs out his professional “shingle”. The first old lady who comes into his office, carrying a goiter the size of a 50 pound watermelon, scares him stiff. From that day he begins his real schooling, only to find that his degree has done nothing for him other than to prove his utter unfitness to do the work he has chosen.

There are some things I could tell this young physician

that might be of help to him if he could receive them without being hurt or humiliated. But I could not deliver such a message through the pages of our magazine. Only in the event we two could sit down together, secure against the obtrusion of the public, and open our hearts to each other without reservations, would we be able to talk freely or derive benefit from the effort.

If such a time should ever come, I would esteem it a privilege to meet my friend and give him the benefit, if any, of such knowledge as I have gained upon the specific subjects of interest to him. In the meantime, I feel certain that he will absolve me from all blame, and still hold me as his "Friend and Brother".

QUESTION: Please elucidate the relationship between Theosophy and the Harmonic Philosophy of the Great School.

ANSWER: Some 15 years ago, Dr. J. D. Buck, who had been one of the foremost Theosophists for many years, devoted an entire volume to that subject. Even then he did not cover the subject completely. The title of his book is "MODERN WORLD MOVEMENTS". It has been out of print for a number of years; but I have little doubt that you would be able to secure a copy, second-hand, by placing an order for it with some good second-hand book-store. I am suggesting this method because of Brother Buck's relation to both schools. When he wrote the book he had passed out of the school of Theosophy, and had become a student in the Great School. He was in position to speak of both with authority, and free from bias or prejudice. But the fact that he wrote an entire volume on the subject, will also suggest the futility of any attempt I might make to cover the theme through the medium of this *Question Box*. The theme is vitally interesting, and the book well worth reading—if it can be secured.

THE VANITY OF MAN

A Youth and a Sage, arm in arm.
Strolled along a path,
Close down by a rippling stream:

Spring was in the air. Birds sang, and flowers
 Turned their faces to the sun.
 Here and there darted tiny animals
 Working busily,
 Or joyously at play.
 Both man and boy sensed in all this,
 The wonder and the mystery
 Of Nature's continual rebirth.
 Quoth the Youth with head uplifted,
 "Master, is it not a pleasing thought,
 "To feel and know that we as men
 "Represent the highest
 "And the best in Nature?
 "And that all these smaller creatures
 "Are but created for our use?"
 "And who", replied the Sage.
 "Hath said it thus?"
 "Why, men of Science, father, as you know."
 The old man slowly smiled,
 As he lightly trod the path,
 Stepping with great care
 That not an insect
 Should he crush beneath his feet.
 "And who, my son, are these men of Science,
 "But creatures like ourselves?"
 "Even so, my father, only much more learned they.
 "Have they not invented great glasses
 "Through which they see small insects
 "Magnified to many times their size?"
 "'Tis true, my son.
 "But hast thou forgot the fly,
 "Created with a magnifying, multiplying eye,
 "That needs no aid of glass?"
 "Yes, father," quoth the Youth.
 "But think of all the wonders of mechanics
 "Wrought by man, to aid in lifting weighty things,
 "So infinitely greater than himself."
 "Hast thou then forgot the Ant,

accuracy of this answer, solely because it does not fall within the range of my own personal knowledge. According to the information, however, which I have received from members of the School upon the spiritual planes of life she was a very unusual psychic combination. In her infancy she was, of course, a natural psychic. It is said, however, that later at about the age of ten years, she was subjectively developed to the point where she began hearing voices. This continued for some time when her spiritual "guides" were superseded by intelligences of a much higher and more powerful character. These realized the disadvantages and the destructive nature of the subjective process and were able to substitute the independent method of her development and once more bring her into conscious touch and communication with the spiritual side of life independently. From this time forward—which covers the entire period of her leadership of the French army and until her death—she was an independent psychic, under the instruction and direction of the higher spiritual intelligences referred to.

QUESTION: What is "Mastership?" The words "Mastership" and "Spiritual Independence" are constantly used throughout the books and other literature of the Great School, but I have never been able to find a concise definition of the term.

ANSWER: The sense in which the term "Mastership" is employed in the text works of Natural Science, represents that degree and quality of individual spiritual unfoldment which enables the individual, while yet in the physical body, to exercise consciously, intentionally and voluntarily his spiritual channels of sense; and in addition thereto, of his own volition withdraw from the physical body his spiritual organism and travel independently and at will upon the spiritual planes of life and return again voluntarily and at any time to the physical body and resume his connection therewith.

QUESTION: Is it possible to be a Judge and yet live up to the teachings of the Great School?

ANSWER: It is. The injunction of the Great School: "Judge not," has reference entirely to the personal attitude of the soul of the individual and not of "the judge." In the

administration of human affairs it is absolutely necessary in our present state of development and evolution, that society must be protected against the criminal tendencies of degenerate human nature. To accomplish this protection it is necessary that there should be men of high development and moral character, with the intelligence to reason wisely and the moral courage to draw logical conclusions as to the righteousness or unrighteousness of human conduct. The state or the county employs these men because of their ability to render just judgments according to the standards of men. In their judicial character they are paid for their services, and the state or county assumes the responsibility of whatever judgments they render.

QUESTION: If a Master of the Great School would compose music, how would his compositions differ from the music of the old composers? What I mean is, would the Master eliminate the minor keys which are the keys of sadness and pessimism?

ANSWER: The Masters of the Great School do compose music; and the character of their music depends upon the purpose to be accomplished by it. A Master who composes music for society in its present development must make it speak the language that is familiar to its audience. Otherwise it would not accomplish its purpose, because it would not be understood and therefore not be appreciated. While it is true that in the language of music the minor strains appeal more definitely to the emotion of sadness or pathos, nevertheless, in any state of human development where sadness exists music would be an incomplete language if it failed to speak of all phases of human experience. Therefore, in any human society such as our present, the minor strains are as much a part of musical expression as any other.

I apprehend that you have in mind the subject of Cheerfulness as the background of your inquiry. I believe, however, upon further consideration of the subject, you will find that there is no real conflict on this subject. It is, in the case of music, merely a matter of making it speak a complete language, in order that it may be made to appeal to every emotion that is a part of human experience, and become an instrument by means of which to educate humanity to higher levels of evolutionary unfoldment.

TK.

THE GREAT WORK IN AMERICA

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912.

Of "THE GREAT WORK IN AMERICA" published monthly at Los Angeles, California for April 1, 1927.

State of California, ss. County of Los Angeles.

Before me, a Notary Public in and for the State and county aforesaid, personally appeared J. E. Richardson, who, having been duly sworn according to law, deposes and says that he is the Editor and Publisher of "THE GREAT WORK IN AMERICA" and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 411, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Publisher, J. E. Richardson, 8272 Marmont Lane, Hollywood, Calif.; Editor, J. E. Richardson, (same); Managing Editor, J. E. Richardson, (same); Business Managers, J. E. Richardson, (same).

2. That the owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding one per cent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address, as well as those of each individual member, must be given.)

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5. That the average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the six months preceding the date shown above is (This information is required from daily publications only.)

(Seal)

J. E. RICHARDSON.

Sworn to and subscribed before me this 25th day of March, 1927.

WALTER M. KOLB.

(My commission expires April 23, 1930.)

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